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more or less official appointment as poet laureate of the colony. His identity is further established by a will discovered by Mrs. Richardson among the land records of Cambridge, Maryland. In this document, dated 1711 and probated in 1717, Captain Andrew Cook, Gent., of London, gives to his son and daughter, Ebenezer Cooke and Anne Cooke, besides property in London, the land in Dorchester County Maryland known as Cooke's Point. The tradition survives that the testator was buried on this estate, and that the land on which the grave-yard stood was carried away by the waves. In view of the fact that the name of the father is spelled Cook and the son's, in the same document, appears as Cooke, there seems no reason to doubt that Ebenezer Cook, Gent., E. C. Gent., and E. Cooke, Laureat designate the same person, and that he was not only a resident of Maryland but also a person of prominence in colonial affairs.

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FULLER AND ARNOLD

Under the title, "Apace, Apace," in *Good Thoughts in Worse Times*, Tom Fuller moralizes on the course of the Thames. The waterman has told him, what he already has noticed on the maps, that "the river, westward, runs so crooked, as likely to lose itself in a labyrinth of its own making," but that beyond London it follows a more direct channel, "as if sensible of its former laziness; . . . or else, as if weary with wandering, and loath to lose more way; or last, as if conceiving such wildness inconsistent with the gravity of his channel, now grown old, and ready to be buried in the sea." The information starts in the author's mind these reflections: "Alas! how much of my life is lavished away? O the intricacies, windings, wanderings, turnings, tergiversations, of my deceitful youth! . . . High time it is now for me to make straight paths for my feet, and to redeem what is past by amending what is present and to come."

The reader is reminded of the description of the Oxus river at the close of *Sohrab and Rustum*. Fuller, as is his custom in all the *Good Thoughts*, gives the reader no chance of missing the moral application of the anecdote, whereas Arnold leaves the symbolism of his beautiful picture unexplained. Arnold's application of the fact to life as a whole is broader than Fuller's. But the correspondence of thought may seem significant to those who are interested in either Arnold or Fuller.

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